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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

To a cash remittance Bro. R. C. Blailock, of Kosciusko, adds approving words for the improved paper, for which he has our hearty thanks.

Rev. James G. Sibley leaves Nicholson, Miss., and makes his residence in Logtown, in the same State. His correspondents will take note of this. We wish our brother large prosperity and usefulness in his new field of labor. Bro. Sibley is one of the strong men in our ranks in Southeast Mississippi, and with the Lord's help will do a great and good work.

We are glad of a note from Bro. J. R. Carter, at Hebron. He is in the midst of a great Baptist country, and we doubt not has been doing a good work. He begins the new year with his people with encouraging prospects. Our brother has our best thanks for a good list of subscribers with the cash, and also for friendly and encouraging words in our work. May the Lord give him great grace and success this year.

A cheerful word from Bro. H. F. Sproles, signafies that he is on the upgrade as to health. He was in his pulpit on last Lord's day, though he was still feeble. May the Lord's helping hand be with him and soon bring him back to health and strength. We hope all who have promised help for the new church and mission rooms will not delay to send it up at once, and thus enable him to meet the debt now due, and thus relieve him of anxiety. Do, brethren, send him help.

It is a great condescension on God's part and a great grace to us that He allows us to work with Him in carrying out His plans; but it is a very sorry sort, of pettifoging that some Christians do, even some in high places and yet call it "helping the Lord." If God needed any of our work to suppliment His or tide over a strain there might be some excuse. But, beloved, He can do all of this work and yours as well, and still allow [illegible] plumb dead-head. O, the depth and power of His grace.

THE TEACHING OF JESUS ABOUT THE SABBATH.

One of the charges against Jesus at the time of his final trial, was that he profaned the Sabbath Day. What he said about, and did, on the Sabbath Day, becomes to us a very interesting subject of study. We notice, therefore, the nature of the Sabbath as a divine institution as indicated by Jesus in his statement that "The Sabbath was made on account of man, and not man on account of the Sabbath." Mark 2:27.

We may conceive of the Sabbath as a moral institution, growing out of the moral constitution of things as resident in God. All moral law is ultimately traceable to God as the moral source and center of all moral principles; and these moral principles are assertive as soon as relations are established. These moral principles are revealed to the moral intelligences in the moral nature of these intelligent beings, or by direct revelation. These moral principles are the basis of all moral law, and are unchangeable. They cannot be otherwise than they are as long as God remains the moral being He is. They are binding because they are right. They are spoken of as moral commands. Things commanded because they *are right*.

Positive law is different. Positive law is a law established by enactment and becomes right because it is commanded. The requirements of positive law become binding because the law making power sees fit to make the law for the good of those for whom it is enacted. There are many illustrations of this principle in the civil and political compacts of men. There are many also in the religious systems and dispensations of the Bible. Now the keeping of one day out of the seven as a day of rest and moral and religious improvement is laid in the moral and physical necessities of man's nature and so far is a moral requirement. But the keeping of a specific day is a positive requirement, resting upon a command of God. But God may change both the day and determine by positive law the manner of keeping it.

Now Jesus said "the Sabbath was made on account of man," that is for man's good. Its moral purpose is to subserve the highest moral and physical interest of man. All of God's moral laws are for the highest interests of his creatures since man finds his highest good in loyalty to God as the author of his being and the source of all moral principles and moral good. Any view of the Sabbath which does not meet the highest moral necessities of man, and secure to man his highest usefulness and happiness is wrong, it is an abuse.

Again, Jesus gives us another important lesson on the nature of the Sabbath in this language: "The Son of Man is Lord also of the Sabbath." Jesus does not mean here that he has the authority to abrogate or annul [illegible] sary to the highest welfare of man. Jesus never claimed the right to abrogate or annul any moral law. This He could not do. These laws must be as they are, because God is what he is. But Jesus could and did as Son of Man, the Messiah of God and representative of man, have the authority to change any positive enactment with respect to the Sabbath. This He did. He pointed out the method of its observance and the day to be observed.

The change from the seventh to the first day of the week has been a source of trouble to many very pious people. They are unable to see why the seventh day should not be observed by Christian people. They are puzzled to know by what authority the apostles were brought to adopt the first day in place of the seventh. The declaration of our Lord seems to answer the question. As the Son of Man and Lord of the Sabbath, He had a right to change the time, the day, since that was only a positive law which prescribed the seventh day and not a moral one, we may justly conclude that Jesus Christ himself was their authority for the change from the seventh to the first day of the week. True, we have no mention made in any of the evangelists of his making this change; but as we find His disciples almost immediately after His ascension observing the first day instead of the seventh, and that too in the face of the fact that they were all Jews, we may justly conclude, they had His authority for so radical a departure from Jewish practice, and one, too, which would subject to persecution, and opposition of such a nature as to hinder their work and circumscribe their enjoyment of freedom. As Lord of the Sabbath, Jesus had authorized the change from the seventh day.

But Jesus' teaching and conduct throws light upon the manner in which the Sabbath day is to be observed.

When Jesus came, he found Sabbath observance reduced to a mere matter of empty ritualism. The spirit and purpose of its observance had been lost sight of, amid the rabbinical rubbish which had been piled upon and around it. Jesus calls attention to the spirit in which it was to be kept, by a quotation from the Prophet Hosea: "I will (desire, wish,) mercy and not sacrifice." 6:6. "Mercy," in the original, literally means "piety." What Jeaus would have us learn is that "piety," or right spirit toward God, is the essential thing; without it, all forms of ceremonial service is mockery. The ceremonial is well enough in its place, but when the pious spirit is left out, all is omitted which can have moral and spiritual value. This piety of which he speaks, and which he applies to Sabbath observance, is not a mere feeling cherished in the heart, but expressed in service even on the Sabbath Day, in acts of mercy and love toward those who are in need. Such is [illegible] to the spirit of Sabbath keeping.

But Jesus gives some appli- [illegible] life-work among them. In the case of the restoring the man with a withered hand (Matt. 12:9-11), before healing the man, he asked his old enemies a very pertinent question: "Which of you shall have one sheep, and if this fall into the pit on the Sabbath Day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Is it lawful to do good on the Sabbath, or to do harm?" The lesson Jesus would teach is, that it is our duty to do good on the Sabbath, and to fail to do so as opportunity offers, is to do harm. Not to help or save the life of a man, is virtually to destroy it. Not to pull a sheep or an ox out of the pit because it is the Sabbath, is to leave the animal to die, and, hence, to destroy his life. Works of mercy, then, are not only allowable on the Sabbath, but not to perform them is wrong, a sin, a failure to observe the day according to the purpose and spirit for which it is given.

Again, Jesus says the priests profane the Sabbath Day and are blameless. This they did, offering sacrifices, which required the slaying of animals and much labor in many ways. Such labor, too, as was forbidden except in the temple service on the Sabbath Day. The lesson clearly is, that any labor which is necessarily involved in public worship, is admissible on the Sabbath Day. The labor of the people in getting to and from service, of sexton and preacher, in all that is required to carry on the service, Jesus teaches is admissible. Again, on one occasion Jesus and his disciples were passing through a field of grain, and the disciples plucked the heads of the grain and eat. (Matt. 12:1 5.) The plucking of the grain was allowed, provided it had not been done of the Sabbath. This was the sum of the disciples' offending. Jesus justifies it on the ground of *necessity*. They were suffering from hunger, and what they did was with a view to satisfying their hunger. The preparation of food on the Sabbath Day is not a wrong in itself. There is no harm in a good dinner, nor cooking one on the Sabbath Day, provided it is necessary, and is done with the right spirit and for the right purpose. Sunday dinners as a social past-time are certainly wrong, when they keep one away from God's service, or contravene the law of rest as provided in the Sabbath Day.

THE FATHERHOOD OF GOD.

The above is a very popular phrase now among a certain class of theologians and preachers. There is another class which vehemently oppose the universal Fatherhood of God. We have thought perhaps the two classes are not so far apart as one might imagine, if an exact understanding of what each means by Fatherhood could be had. If Fatherhood simply means that God's posture toward all men is one of paternal feeling, and gracious disposition to receive and pardon all [illegible] to Him, then we can see how the two classes may find common [illegible] tween them is almost inappreciable. Certainly neither repentance nor faith changes the disposition of God. He is propitiated in Jesus Christ, and nothing the sinner can do will in any way change God's disposition. If the disposition which God holds toward a lost world is represented by the human conception of Fatherhood, what can be the objection to it? All our ideas of God are imperfect, and the language which we employ to express these imperfect ideas must always fall short of the purpose which they are designed to express. But the idea of Fatherhood with men does not preclude the idea of an administration of the family discipline in accordance with the principles of justice, as well as of love. Nor does the idea of Fatherhood necessitate the lavish expression of paternal favors and blessings, without regard to the character and disposition of the children. The fatherly disposition, as an inherent element of character, is not resolved into something else because the child is disobedient and proves himself unworthy of the favors which the father wishes to confer, and will confer when the rebellious child returns to a receptive and filial posture. In short, God may be the Father of all men, and all men may not be His children. Universal Fatherhood does not necessitate universal sonship when viewed from that point of observation. Whether the view which makes God the Father only of those who believe, does not, when reduced to its last analysis, assign to faith and repentance a moral and spiritual value which would be as objectionable as the universal Fatherhood of God, is a question which must be considered before the controversy is ended. We have no objection to the universal Fatherhood of God if it is taught in the scriptures by express statement or by an irrefragable inference. But we do believe it can be shown not necessarily to involve the "obvious inference" that all men must be saved. The idea of Fatherhood is not incompatible with the administration of justice. It is not incompatible with the doctrine of punishment. Fathers according to the flesh, punish their children for wrong-doing, nor is this punishment simply corrective, but often penal. We believe, so far, neither side has made out its case against the other, whose terms have been agreed upon.

The correspondents of Rev. L. M. Stone will remember to address him at Shuqualak, Miss., and not Meridian, as heretofore. We hear only good news from the combined schools under his direction at Shuqualak; classes full, health good, teaching excellent, and all conditions in connection therewith, in the best state of advancement.

Bro. Jeff. Rogers, of Amory, has our thanks for subscription [illegible] as well as for fraternal and encouraging [illegible] Lord continually have him in helpful remembrance.

Our Baptist Young People and the Spirit of Modern Progress.

The distinguished Dr. Shedd is reported to have said with great earnestness of his last volume in theology, "It's good! it's good! There isn't a modern thing in it." We do not claim as much for the movement under consideration; but notwithstanding that, it would be difficult to find a theme whose terms were more interesting than those which form the title of this paper: "Our Baptist Young People and the Spirit of Modern Progress."

The hope of the world is in its rising generation. They are the hope of the family, of the State, of the churches, and of every order or organization whose purpose and mission is the preservation, the propagation, and the perpetuation of any far-reaching system of doctrines and principles adapted, or supposed to be adapted, to the betterment of the world, or of any considerable part of it; and the chief value of the past is in its relation to these ends in the present, and that of the present in its relation to these ends in the future. Hence, the supreme duty of each succeeding generation is to its youth, to so fertilize their faculties, confirm their principles, rectify their practices, and augment their knowledge, that they may start life in advance of the starting point of their fathers, and be in some sense, and, if possible, in every sense, better men than they have been. In this way only is progress possible. The young are the inheritors of the permanent acquisitions of all the centuries that have preceeded them, and they are the destined administrators upon all of our estates, material and spiritual.

It is for this reason that we see enlightened parents straining every nerve and enduring every sacrifice for the education of their children, foreseeing that in the growing complexity of society, its perils will be greater, and in its increasing enlightenment, its responsibilities weightier, both of which considerations combine to make the problems which they will have to solve, more difficult than those which have confronted them and have taxed all their ingenuity. This concern for the young derives its importance chiefly from two considerations: First, because we must commit to their keeping all that we have striven for, or esteem valuable; and secondly, because our labors are ending and theirs are beginning. Not only have they a longer work before them, but they will soon be left without the guidance of our counsel, or the check of our veto, with the sole power of amendment to our principles and practices. "Influence upon the private character, late in life, is not only an influence late in life, but a weak influence. It is in youth that we plant our chief habits and prejudices; it is in youth that we take our party as to faith, profession, pursuits, and matrimony. In youth, therefore, the turn is given; in youth the education, even of the next generation, is given; in youth the private and public character is determined; and the term of [illegible] from youth, and especially as to our principal objects.

These last are the wise and earnest words of Benj. Vaughan, in a private letter addressed to Benj. Franklin, designed to impress him with the duty which he owed to the public and future generations in his old age, to give, as he alone could give, the principles, practices, and purposes of his life, which had raised him from a poor and ignorant boy, to be the first and greatest American philosopher, and one of the wisest statesmen and diplomats of the world, in order that the young of all succeeding generations might have the inspiration of the example of his life, so typically illustrative of the character and worth of the principles on which our government is based.

In the same spirit, and for a more imperative reason, the plea which underlies this movement of our Baptist young people is made. If they are to perform their mission and complete our work, they must know our history, and not only hold, but believe our doctrines, and be able to clearly derive each one from the New Testament, and to feel their mighty meaning and worth to generations that are to follow. In short, they must catch our spirit and animate with it the improved methods of this practical business age, which is less distinguished for the new objects which it seeks than for the better methods which it employs for the attainment of the old. It is not some "new thing" that they seek, but to make better use of the old. The Baptist purpose is the same, yesterday, to-day, and forever—the evangelization of the world on the principles laid down by Him who died to redeem it. These principles include human instrumentalities. The power of Christ is conveyed through men, and some instruments God either can better employ, or, at any rate, does better employ, than others, in the accomplishment of his purposes. So far as the speaker knows, God might use a lazy man to work wonders with, but as a matter of fact, he hasn't yet done it. Man is not God's power, but a part of his machinery, and the present age will be known in history as the age of improved machinery; and with better methods discovered and so generally employed, the business that refuses or neglects to use them, will soon have to close its doors and go into bankruptcy. Christianity has a business side, and is reaping great results from the large infusion into its body of successful, consecrated business men. We are learning that to be good men in the Christian sense, we need not be good-for-nothing men. There is danger of having such a high sense of the divine element in Christian life as to underrate the human element. Men in any department of work, secular or religious, who employ methods inferior to the best, will pay the penalty of their folly in diminished results; and no method is good which allows any considerable per cent of its power to go to waste. Economy is the principle which makes method practical, and a wasteful administration is a wicked administration. Waiving the responsibility of our fathers in this matter, with the lights that we have before us, the Baptists of to-day cannot neglect such training as this movement con[illegible] young peo[illegible]

And we must not regard this movement as in any sense an innovation. It stands inseperably related to what is best and most vital in the spirit that animates our times, and is a part of that rapidly advancing development which characterizes our day. To rightly estimate it, we must discover its underlying principles. Its influence will be proportioned to the ideas by which it is animated. Christianity, like civilization, is a progressive work and gathers strength as it advances. It is continually discovering new valves and utilizing new forces. We live in an age which presents new religious needs. The distinguished Dr. Pierson recently said:

"The great practical problem, whose solution now demands the prayerful and prompt attention of every believer, is this: How may the church of Christ carry the good tidings round the world during the lifetime of this generation? For the present generation of the saved to reach the present generation of the unsaved is the one question of the hour that leaves all others far in the distance. To the solution of that problem, in God's own way, the church, and every member of it, should bring all the brains, heart, conscience, will, money, intelligence and enterprise at command."

God, in His marvelous patience, has waited long on the slow motion of man to belt the earth with railroads and steamships, to make the gospel accessible to all mankind; and having disposed the hearts of the nations to receive it, He now calls for the reserves to *carry* it, and carry it speedily, lest the doors be shut and the nations perish. The ge[illegible] young people's movemen[illegible] the answer to this call. It [illegible]e outgrowth of a religio[illegible], and the Baptist young people's movement is o[illegible] share in it.

God has taken hold, as never before, of the young people and the women to facilitate His work. This is an age for the development of every force in particular, and the massing of all forces in general; and this is a work of consolidation of forces, and not of disintegration. It aims to lay hold upon, and utilize, the neglected elements of our strength for all that they are worth, "operating through existing denominational organizations." The pessimism which represents a phase, but not the strongest phase, of the thought of the day, is heard in the churches saying, "it cannot be done. Give it up. The evangelization of the world is too great an undertaking." And so it is for unassisted human effort. But the more representative spirit of the day, the spirit of faith and hope, says, "Go forward," for the same Christ who said, "All power is given unto me," said also, "Lo! I am with you alway, even unto the end of the world." We are not to call off the charge, but put the reserves into the engagement. The young people and the women seem to have been held back for this advance movement. Baptists, perhaps, above all other Christian laborers, should take heart and gird their loins for the conflict, for God has greatly and graciously blessed them, honored their labors, and brought them from a humble and persecuted people, to be already one of the most influential forces in Christendom; if not in the world. [illegible] operating perceptibly in two essential directions—to increase our efficiency in the spread of the gospel in supplying a constantly increasing number of young men and young women who are willing and anxious to go out as foreign missionaries, and in increasing the missionary spirit and missionary contributions, without which it would be impossible to send them. When Judson embarked for India, missionary spirit was so low that the ministry of Boston were ashamed to accompany him to the harbor; and after he joined the Baptists in that distant heathen land, the spirit of giving to missionary enterprise was so dead that Luther Rice, one of the two only American foreign missionaries in the world, had to leave the field and return to America to revive it, in order to support the one lone missionary from this continent, and that was but a very few years ago.

[TO BE CONTINUED.]

Through Bible Lands.

DEAR BROTHER EDITOR:—Your readers may be interested in some particulars of the tour to Bible Lands under my guidance, which has been brought to their notice during the past few months. The party will consist of congenial people of both sexes, who for the time will be cosmopolites as perhaps never before in their history. The tour will be made under circumstances peculiarly favorable in many respects. The date of departure is fixed for March 27. The route will be direct to Gibralter and Naples; thence to Egypt for a stay of eight or ten days; then a full month in Palestine and Northern Syria; followed by a visit to important points in Asia Minor, Greece and Italy, the entire trip occupying ninety-[illegible] The Sundays, other than those on shipboard, will be spent in Cairo, Jerusalem, Nazareth, Damascus, Athens, Florence and Rome, with opportunity for observing Christian work in those cities, so far as may be practicable.

It is anticipated that the camp life in Palestine will be especially enjoyable, and profitable to both mind and body. It will be a month like a continuous picnic, but with the usual comforts of life in a good hotel, for the excellent and complete equipment contracted for forms what may be termed a first-class moving hotel, with four good meals per diem, for the enjoyment of which the daily rides amid exhilarating scenes will produce zest and appetite.

In order to bind the Book and and the Land together in mind, a list of places has been carefully prepared, the order followed being that of the tourist in Bible Lands, who works North ward. Biblical references relating to each place are given, by which means any person desiring to do so can take the trip in imagination, with the aid of a Bible and a good Bible Dictionary. A full illustrated itinerary of this tour will be sent on receipt of stamp for postage. Requests for these must of course be sent before the middle of March, and should be addressed to me at 1632 Chestnut St., Philadelphia, Pa.

C. R. BLACKALL.

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Thoughts.

Robert Sears defined thoughts as part of the unseen things, eternal in the heavens. We love to think, and men have been thinking in all ages. It is life itself. In the world of thought, force of thought belongs to men who, by their education and mental force, are qualified to lead on questions supposed to benefit the people as a whole. Civil and religious liberty is our form of government, under which men are free to think only right. Soul liberty is a blessing to the human race, as it brings within its scope the fact that God rules over our destinies. Our government, in a sense, is a religious one, inasmuch as it recognizes no one form of religion, but God over all. Man is of such nature that he cannot be trusted to lord it over God's heritage. And whenever his learning is great and his reverence lacking, we have a rather dangerous adversary to cope with. Under our institutions we have two forces of thought at war unceasingly—right and wrong-keeping active the thought that eternal vigilance is the price of liberty. Mr. Cleveland used this language to the students of Princeton: "Obviously, a government resting upon the will and universal suffrage of the people, has no anchorage except in the people's intelligence. In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A constant stream of thoughtful, educated men should come from our universities and colleges, preaching national honor and integrity, and teaching that a belief in the necessity of national obedience to the laws of God, is not born of superstition." This language will go down in history to illumine our pathway in the future on the line of intelligent suffrage. Water will not rise higher than its fountainhead; and these utterances of the President are as strong and complete as English composition can make them. History is continually repeating itself in the world of thought. The Ark of the Covenant rested with the Israelites, and was often in the hands of their enemies. So we should learn that we, too, have a higher law that directs our affairs also. What are we to learn from the heated controversy like the one just closed on the money question, but that our hopes have been disappointed? One should be buried in order that the lessons learned may be better directed to restoring confidence one with another. It sometimes happens in party principles that neither are on the right side, and the forces that should rule are so mixed up from cause and effect that opportunity waits patiently for its time to catch hold of the people for a real move forward for good. The susceptibility of self-government should not be a question always in doubt, but an assured fact. Principles will live, but living principles must rule, and can only be found in the thought that we are responsible to God for thoughts themselves. Thoughts are part of the unseen things, eternal in the heavens.

M. C.

10 Cents (silver [illegible]) [illegible] a true love story of college days, and other interesting matter. The regular price of the book is 25 cts. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices also.

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NEW AND OLD.

"Without faith it is impossible to please him." If this be true—and it is—how often have many of us displeased God. When we think about life right, it is indeed a serious matter to live. "Lord, increase our faith."

Faith in God is the best remedy for fainting souls. The Psalmist found his solace here. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." On this rock we may all quietly repose. He will never leave us nor forsake us.

There's power in faith because there's power in the God of faith. By faith the soul is bound to God, and since God is immovable the man of faith is immovable. "Nearer my God to thee."

Faith in God is the rule by which all the trying, vexing problems of life may be solved. Why? Because faith leans on God for support, leaves all questions with Him, and waits for the blessing. "Wait on the Lord." "Commit thy way unto the Lord; trust also in him and he shall bring it to pass."

If we would only have it so, Christians need not carry the troubles of this world. "Cast thy burden on the Lord, and he shall sustain thee." Now, if God proposes to bear our burdens for us, it is sure that there is no need of our bearing them. It is sure, upon the other hand, if we do bear them, it is because we have not faith enough in God to cast them on him. Friend, roll thy burden on the Lord; He is able and willing to carry you, burdens and all.

Christians live too little in the *present* tense. To many of us spend our time and thoughts either in the future or the past—in thinking about what might be, or what might have been. What has been, has been; what is to be, we do not know; what is now, we may know in part. Let us, therefore, live within the realm of the known, and our lives will be more in keeping with the purpose of Him who called us out of darkness into light. But it takes *faith* to leave the past and future with God—it takes faith to live in the present—the Christian's life is a life of faith. "We walk by faith, and not by sight."

When Judson was asked by a doubting Thomas if the prospect of the conversion of the heathen was bright, his only reply was: "It is as bright as the promises of God." Faith always stands on God's promises. There's no other place for it to stand. It is faith or no faith. Faith in mere human things and prospects, is unbelief towards God. Let us stand on the promises of God, and all the events of life will move in a measured circle around the Cross, the sun and center of all that *has* been, *is* to be, and that *now* is.

"Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!"

Many Christians make a great mistake in supposing that faith is needed only for the greater [illegible] means anything, the *little* things of life call as loudly for faith as the great ones. Life is made up of little things largely—and it is the little things that worry—just a little patience, just a little kind word to the children, just a small consideration for the good of your neighbor, just a little self control, just a little faith to meet all these little things. No, my friends, faith must circle the whole life. It is a ladder that reaches from earth to heaven.

"Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in prayer."

"And now remain faith, hope love, these three; and the greatest of these is love." How so? Love is the nature and image of God within the soul in which hope and faith are rooted. Be sure of the love, then, and the hope and faith will brighten your path day by day. Only do not pine when faith is being tried; it is God's way of brightening and strengthening our faith. "Behold, we count those happy who endure."

Six Year's Pastorate

WITH ELLISVILLE, SANDERSVILLE AND ESTABUTCHIE CHURCHES.

The writer has just closed a six year's pastorate with the above named churches, and while thinking over it, I am impressed that among a number of things, the following may be worthy of mention:

1. That the number of accessions have been as follows: To Ellisville church by baptism, 62; by letter, 75; total, 137. To Sandersville church, by baptism, 32; by letter, 44; total, 76. To Estabucthie church, by baptism, 15; by letter, 43; total, 58. That losses by death, letter and expulsion, leave the present membership as follows: Ellisville, 203; Sandersville, 79; Estabutchie, 66.

2. That the following amounts have been contributed for the support of the gospel at home and abroad: By Ellisville, $7449.93; By Sandersville, $1,625.70; By Estabutchie, $1675.74. These figures do not include amounts contributed personally towards building houses of worship elsewhere, nor their continuous alms-giving to the poor and needy, which has been liberally and cheerfully done. I do not believe that any poor widow or orphan, or helpless man or family, has been turned away empty by these saints.

3. That these churches have contributed systematically to benevolent objects fostered by our Convention. Their contributions have been made quarterly and punctually.

4. That the pastor's salary has been paid, *cheerfully* paid, and an amount sufficient to support his family so that he has been able to give himself wholly to the work of the ministry.

5. That the peaceful fellowship existing among the membership has been delightful. That the relations between the pastor and churches have been happy indeed. Not a jar has ever interrupted their joyful union. The pastor loves them all, and they show their love for him in many tangible ways.

6. That these churches are sound in the faith. They are not bigoted nor uncharitable, nor are they of the compromising kind, but firm in the faith of the gospel.

7. That they enforce gospel [illegible] members indulge in things they ought not.

8. That the members of these churches have not reached perfection, but the pastor hopes that they are pressing on towards it. It is a pleasing thought, that not one of the members of these churches has fallen in with the "second blessing," sinless perfection delusion during all these years, but profess to be just what they really are, poor sinners, saved by grace alone through faith in Jesus Christ. And being imperfect and sinful, they still pray the Lord's Prayer, "Forgive us our trespasses," etc., and look to the cleansing blood, and rely upon the intercession of our Great High Priest above.

9. That Ellisville church has one of the best church buildings in Southeast Mississippi; and that Estabutchie has one of the neatest and best houses of worship, for the size of it, on the North Eastern Road; and that while Sandersville church is behind in this particular, she intends to arise and build bye-and-bye. The character of the brethren of that church justifies me in saying this.

10. That the pastor has tried to feed these flocks of God with pure gospel, "the true bread which came down from heaven." Has tried to guard them against erroneous doctrine and unscriptural innovations, etc., and has tried to lead them into the broad fields of Christian benevolence and church work. And whatever success he and his beloved people have realized is due to the presence and blessing of our gracious God. To Him, our Triune God, be the praise forevermore.

In conclusion, I must remark that the Christian women in these churches are a noble band. For want of data at hand, I cannot exhibit the amount contributed to missions, etc., during the year just passed by each sex in the churches of Sandersville and Estabutchie, but am glad to report that a number of those noble women contributed liberally. As I have at hand the data of the Ellisville church I submit amount contributed to all missions, sustentation, orphan's home and ministerial education, etc., during the year 1896:

Contributed by male members,.....	$ 85 50
Contributed by female members,..	115 45
Total,..............................	$200.95

Noble women! They gave all the way from twenty-five cents to eight dollars, during the year (not for home uses), for the salvation and good of those whose faces they may never see until they meet in heaven.

God bless my beloved people, and help me, a poor, ignorant, imperfect man, to lead them into green pastures and by still waters.

I ought to say that I resigned the care of Estabutchie church, and have been succeeded there by Bro. L. H. Huff, of Laurel, a sweet-spirited Christian and good preacher. I was called to the care of Providence church, west of Estabutchie, and will serve those Christian pilgrims this year, if I live.

O. D. BOWEN,

Ellisville, Miss.

Weary Wanderer.

It has fallen to my lot to be a wanderer. It may be all my fault that I have wandered so much. I am not trying to excuse myself. I am only stating the fact. I have lived in five [illegible] content. This wandering has enabled me to know a great many people—many of them, good people. I love to think of them. Some of them left me long ago and some not so long ago. I saw them die. They died like Christians and left the world forever when they went away. I now remember how they looked when they were alive, and I still recollect how they looked when so many of us cried as they were so cold and still in death, and when they could not hear us cry or see our tears. But many of the good people, whom I have met in my wandering, still live. I love to think of them living and doing good. I am held up under my own burdens by the influence of their unselfish lives. But I am weary of wandering. The truth is, I am beginning to get old. I have many things to remind me that I have many years behind me, and probably not so many before me as now I think. I am weary of wandering, and long for a quiet little home some where. How sweet it would be. Maybe the Lord is teaching me to sympathize with the wandering ones, who have not been treated so kindly by the world as I. I now remember that my Savior was a wanderer. May be he wanders yet. I some time wonder if he doesn't. When I look on the poor wanderer that comes to my back-door for bread, I wonder if he is not the Savior. I wonder if he is not out seeking the cup of cold water. I wonder if he is not hunting for kindness in the human heart that makes men like unto himself. Seriously this may be true, as little as we think of it. The other day I saw in my back-yard, a bird that would have been sung in poesy, were it not for his filthy habits. I tried to drive it away. I did not wish anyone to see a bird so ungainly near my door. But it was loth to leave. I drove it away with a stick, far down in the back-yard. Poor bird. It could not fly. It was hungry. When I looked at it, it seemed some how to accuse me of cruelty. It was a poor, hungry wanderer. I went back into the house, and in a short time, saw it again at my back gate. It seemed to be pleading for something to eat. It was dying from hunger—dying at my back gate. A nice dressed turkey was in my pantry and a good supply of fresh pork, and the lonely bird at my back gate was dying of hunger. I got a bit of fresh meat and carried it to the hungry bird. My good wife laughed at me. She said she had not to that day seen any one feed a carrion eater. But I feed the birds in the snow and the tramp when he comes to my back-door, and why not feed the hungry bird, though he enjoy not the admiration of men. I awoke in the night and thought of the hungry bird. I thought, may be it is now dead; died at my back gate, pinched with hunger. And I struck it with a stick. I remembered how it looked at me with its sad eyes in its ugly head. Maybe it was sick, or maybe it was old. Yes, maybe it was old. And I hit it with a stick as it hobbled off. Maybe God sent that carrion eater to my back gate, and I hit the starving bird with a stick, and it was an old bird with sad eyes. After I hit it with a stick, it hobbled back to the gate and peeped through the crack at me, as if it believed that God's minister would surely feed it when God had sent it to him for food. Yet I hit it with a stick. [illegible] The bird had soared high up, where, my sainted mother used to tell me, God was. But now it is old and poor and weak and hungry, and I run it away. Maybe Jesus had it to come to my back gate to see if I had a kindly spirit. Maybe He was giving me an opportunity to show His own Spirit which arose above conditions. I am now getting old and weary of wandering, and may soon want sympathy. Ah, there are so many weary wanderers; tired ones who want sympathy. They wander along with us. They do not want our money. They do not want us to help them up in life. They have money and they are already up in the world. Out of weary eyes they look at us, and long for sympathy. My friend, let us look for the weary wanderers. Let us try the effect of kind words and kind deeds on wearied humanity and God and our Savior will see to it, that we have happy hearts and happy homes.

Z. T. LEAVELL.

Bible Work.

What Baptist is not interested in Bible work? I feel sure the Baptists of the country are Bible Baptists and are desirous of circulating the Word of God—sending it into every nook and corner of this great country. It is estimated that there are in this country alone, fully eight million without the Bible. We should supply these teeming millions with God's Word. When we have sent the Bible to China and other countries of the earth, we have made no mistake. But in getting Bibles for our own use and for free distribution, we cannot afford to patronize the American Bible Society of New York. That society has discriminated against the Baptists time and again. The American Bible Society, is compelled to do this, I suppose, because of its large pedo-Baptist constituency. If that society were to give us correct translations, pedo-Baptists, no doubt, would withdraw their contributions and support. Baptist boards in doing Bible work, should not, to my mind, patronize and encourage such a society. But where can we get Bibles? I am glad to say the American Baptist Publication Society can furnish the public with Bibles. It is the only Baptist Bible Society in the country. It is ours. It belongs to no section, but to the Baptists of the whole country. Dr. J. B. Gambrell, some months ago, said in the Baptist Standard of Waco, Texas: "This is the grandest single Baptist institution in the whole world and ought to be cherished by every lover of the truth." Dr. J. B. Hawthorne, the worthy pastor of the First church, Nashville, Tenn., in a speech delivered a year or two ago, said: "It is the one institution of which every Baptist in the wide world can afford to be proud. Into every nook and corner of this great country its books and periodicals have gone to enlighten and elevate and save the people. With its magnificent facilities, directed by many of the brainiest and best men of the nation, and with the moral and material support of nearly four millions of Baptists, it is destined to accomplish wonderful transformations in this and in other countries."

This Baptist Bible Society—the only one in the country, has given away to the poor and destitute in this county alone, over

CONTINUED ON SEVENTH PAGE.

A FINAL WORD.

It will be seen from Bro. Sibley's "Open Letter," in this RECORD, that the discussion concerning "Martinism" has been declared "off," and therefore will not appear in the columns of THE RECORD. We suppose this is final, for the reason that Bro. Sibley is himself the chairman of the committee (which committee has plenary powers) appointed by the Mississippi Baptist Association to make proper provision for it and see that it was safely conducted.

Itonly remains for us to say that, knowing the hazard to the interests of the truth in a promiscuous and irresponsible disputation of doctrinal differences, we consented to have the discussion in THE RECORD only on the condition that it would be conducted on honorable and fair principles, and under safe conditions. We did this for two or three reasons. 1. After our long association with Dr. Gambrell on the paper, and observing his views and habits in such matters, and from our general and parular observation, we do not believe that the truth ever suffers loss from such manner of discussion. 2. We doubt if the exigencies of the cause of Christ, ever need or require any other character of discussion, either for its propagation or defense. 3. It had been held and claimed so resolutely by M. T. Martin that he had been misinterpreted and misunderstood as to what he had written and taught, and there were so many who had said that they did not know what "Martinism" was, that we thought it well to allow the discussion in THE RECORD, both that he might tell it out in his own way, not so much in defense, or even in the light of his own interpretations, but in a new statement in accordance with those interpretations; and with the criticisms of a suitable respondent, all might know just what it is to which objection is made, and therefore be enabled to act toward it intelligently.

We have said this simply in explanation of the course of THE RECORD, which paper the Association had a right to use as the organ of Mississippi Baptists, and which we did not feel at liberty to deny when, in our judgment, the discussion was arranged to proceed on fair, honorable, and safe principles. Our interest in the matter is only for the truth and its establishment, as it is and ever has been with us, in all matters that have been before the denomination since we have been in charge of a denominational paper.

Now, as to the merits of the question itself,—i. e., "Martinism" *per se*—we have expressed ourself so often in opposition to it, that we need not do so now if it were not that some of our good brethren have been so zealous as to put it out that we were in sympathy with M. T. Martin in the propagation of the peculiar views attributed to him. We have no unkind words for these brethren, for we suppose they are honest in their views of the case and think they are serving the Lord in what they do. If they can afford to bring such accusations against their brethren who may not have seen fit to adopt their peculiar methods, it is with them. We have read words like these in our Bible: "Commit thy way unto the Lord; trust also in Him, and He will bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psalms 37:5-6. And we do not hesitate to believe every word of it. Now, we shall just here and now take shelter within the everlasting arms and leave our cause in His almighty hands, and commend our brethren who have seen fit to bring a "false accusation" against us, to the same division of the blessed Word—Psalm 37—in which, perchance, they may find something to suit their own particular case.

We do not hesitate to say as a last word, that, in our opinion, much of what is distinctively called "Martinism," is unscriptural and, consequently, ought not to be taught or accepted as Bible truth. But it is due Bro. Martin, as well as our brethren generally, to say that we have heard very little of such things in his preaching, and that he steadfastly disclaims them. We would be glad to know that Bro. Martin had reviewed his views of Bible doctrine and eliminated from them all that may be, or even seem to be, unscriptural and erroneous. He has great talents for good that ought to be entirely for constructive uses in the Master's kingdom.

OUR FIELD GLASS.

Rev. J. E. Barnett and his Mt. Zion people, at Independence, are rejoicing in the completion of their church, which was built by Mr. E. F. Ligon, the architect, of the Senatobia church. It is an elegant wooden structure, with inclined floor, tower and other improvements. We rejoice with them and trust the Lord may meet with them and cause his face to shine upon them.——Rev. W. M. Farmer has begun his work in his new field, Summit and Bogue Chitto. In a recent letter he says: "We got in our first service with the Summit saints today, raining as it is. We tried to consider the great importance of taking Christ into our life and labors as servants of God. The few present seemed to enjoy the service." May Bro. Farmer be greatly blessed in his work.——Rev. M. J. Derrick has taken the field made vacant by Bro. Farmer, namely, Unity, near Como, Salem, Hickory Grove, and Arkabutla, the last named being one of Bro. Barnett's churches. We rejoice to hear such good reports of Bro. Derrick's work. He lives in the neighborhood of Unity. May his work be greatly blessed.——We have just had an appreciated visit from Rev. G. W. Riley, as he has been passing around delivering his famous lecture on the "Modern Dance." He had just delivered it at Byhalia. It is everywhere well received and will do good. By the way, why do not some of our vacant churches lay hands on Bro. Riley for pastor? Although in the evangelistic work he might be induced to settle.——We wish to call special attention to the advertisement of Prof. C. L. Foster, "Teachers Examinations," and to the statement of Dr. Provine in reference to the same, elsewhere in this paper. It is something of value to teachers.——The Baptists of East Texas are to have a mission rally at Nacogdoches with Pastor T. B. Harrell's church on Feb. 18. The programme is one of interest and the meeting ought to accomplish much good. May this be the result.——In an appreciated letter from Dr. S. M. Ellis he says (sending a contribution): "I shall take pleasure in working for the Orphanage as opportunity may be afforded me. You certainly deserve the thanks and the hearty co-operation of the brotherhood in the patient, faithful labor of founding an institution which can scarcely fail of doing good. God seems to smile on the movement as it is in your hands. None other than one of a tender, parental spirit, sanctified by the Spirit of God, is fitted for so holy and heavenly a work as providing for the care of the fatherless. May you grow in your good work as it grows in your hands." Many thanks, dear brother. It would be easy to fill columns with similar kind words. It is gratifying that some of the best business men of the State are now contributing to this work.—Bro. Ellis says: "My field of labor is in the Delta, located at Clarksdale, in the upper portion, where the responsibilities seem almost overwhelmingly great, yet the possibilities are most attractive. I have already cast my lot among the people there, and we are now laying the foundation for a church organization. The names of ten Baptists were enrolled last Sunday. On our next meeting it is proposed that we add articles of faith and a church covenant. The Presbyterians kindly extended the use of their house of worship for two Sundays of each month. In due time we hope to rise up and build a house for the Lord. With best wishes and fraternal regards." We are glad to hear from Bro. Ellis and hope his work may be greatly blessed. Let us hear from you, from time to time.——We gratefully acknowledge the following amounts for orphanage: S. L. Hearn $25; Cherry Creek Sunbeams $5.50; Luxemburg [illegible] $5.05; Victor Montgomery 50c; Sproles Ellis 50c; by Miss Mamie Lettis $5; total this week $42.55. Blessings upon these gifts and givers.

CIRONICLES.

L. A. D.

The recent death of a niece of the Chronicler, at Clinton, brings to memory things of by-gone days—say fifty years or more ago. When the College was a Presbyterian institution, a school-mate of his boyhood, from Grenada, was a student there. But even then the town had lost much of its glory; having failed to secure the location of the State Capital, by a single vote it is said.

Among the families that removed thither, after the Baptists were placed in control of the College, was Eld. E. C. Eager, an earnest man of God, who, with his consecrated wife, raised a family of noble men and women to fill many of the most important stations in life. Bro. Eager, after many years of absence, is back again and is now living with his son, Prof. P. H. Eager. His first pastorate in Mississippi was the Grenada church, of which the writer's father was a deacon.

Somewhat later, the Chronicler's father located in Clinton and became the first principal of the Female College—now Hillman College. His young daughter, Louise, was one of his assistants. She married J. W. McRaven, and the niece to whom reference is made was her eldest daughter. No one was more attentive to this niece, during her last illness, than Mrs. Adelia Hillman, who has our sincere thanks.

There were few, if any, more faithful pastors than Bro. E. C. Eager. He is now probably the oldest Baptist minister in the State, and the only one living of the faithful watchmen of over half a century ago—unless Bro. N. L. Clarke came to Mississippi prior to 1842. The Chronicler was an attendant upon the Convention at Grenada in 1845, and thinks Bro. Eager the only surviving member of that body.

Every period of seven years brings notable changes, and seven times seven, revolutions. There have been great changes in Mississippi, and marvelous revolutions in the country at large. Educational advantages have increased, and while the religious element has been strengthened, the attacks of the unregenerate upon society have made inroads upon morality. Something over fifty years ago a "Sunday" newspaper was a novelty. The Chronicler remembers but one, and that was published in New York City by a gentleman of the Hebrew persuasion.

Sunday newspapers crept into power on the excuse that they avoided Sabbath labor to bring out an issue Monday morning. In due course of time came the seven daily issues, with no cessation or rest. As a consequence business has increased, requiring the running of railroad trains on the Lord's Day; while pleasure lovers have taken advantage of these things and neglect the service of God. On the other hand, we are an overworked and overtaxed people, in a constant whirl of anxiety and care; reaching after riches to satisfy a craving for rest from labor, or pomp and power.

Our Texas Letter.

DEAR RECORD:—That illustration, "barking up the wrong tree," and its application, struck out on all sides with happy hits. I enjoyed it to such an extent that I came near giving an old-time school-boy yell. Down by the "red foaming Brazos," where "Cran" hunts coons and eats potatoes and 'possum, is a fine field for "barking up the wrong tree." The clan down there are always after the persimmon, regardless of what tree they climb. It is a well-known fact in the State that gave Barksdale's Brigade to the Lost Cause, that persimmons are not eatable until a "killing frost" puts snap in them; yet such every day gumption does not appear to have reached down where the Brazos cardinal delves in musty lore. Brer Cran may scatter printer's ink from the Penobscot to the Pan-Handle, but he don't know anything about when a persimmon is fit for a papal appetite.

E. E. King's removal from the leading pulpit of the largest city of Texas, to that of a town of 2,500 inhabitants, shows him to be an unselfish man. Aside from his being connected with the effort to unseat the editor of *The Texas Baptist and Herald*, Bro. King is considered one of the most lovable and successful pastors in Texas. He does not appear to reach and hold people by his preaching so much as by his living. Would any man desire a higher compliment?

Over at Belton is another boy from Mississippi, W. C. Latt[illegible] more. I believe he has congratulated himself many times over his declination to "take a hand" in several radical movements inaugurated in the Houston Convention. Just whether an able man should play neutral when great interests are at stake, is a debatable question. That he will sleep sounder for so doing, obtains easily. Should he sleep? The denomination is topsy-turvey. J. M. Robertson is teaching Cran and the Cardinal, some sound Baptist polity, and Drs. Hayden and A. B. Miller are showing the little fellows huge blocks of church sovereignty. It is true, as never before, that the Baptist hosts of Texas are getting now more solid instruction about what constitutes a Baptist church than all the pulpits in the State have given. *The Texas Baptist and Herald* is presenting both sides, while Cran don't. uFrther proof that he don't know when a persimmon is ripe.

A. J. Harris, who succeeded Pastor King, is a man of peculiar power and tireless enthusiasm. It is said of him that he can get all over a crowd quicker than any man in the State. He has just enough fun in him to be companionable, and fire enough to warm the sleepy headed who sit in the amen corner.

La grippe is sweeping over the State in an epidemic form, killing many people. Its fearful grip came near tying up an entire railway system last week.

The First church, Houston, has been in the midst of a genuine revival for months. No such demonstrations of the Holy Spirit have ever been known before. The pastor had no help but his church members. Some most remarkable changes have been wrought in the lives of over one hundred persons. One night he baptized thirty-eight, and at another time forty-five. Each occasion produced profound effects. A brother who heard of Pastor Lamkin's great joy, remarked that the Lord was clearing the church of the brimstone emitted by the Convention.

Bishop Walne and Dr. Gambrell are only 55 miles apart now; consequently love scenes are frequent, and "old times" back in Mississippi bob up during frequent "confabs."

BONES.

WE are greatly grieved to learn from Bro. G. W. Gardner of the death of his excellent wife. The sad event occurred at their home in Fort Valley, Ga., on January 27, 1897, and was the result of a violent attack of pneumonia. We feel quite sure very many friends in Mississippi will join with us in sincere sympathy with our brother, and earnest prayers for the divine consolation in his great bereavement and sorrow.

Teachers Examinations.

Mr. Foster's idea to apply the principle of University Extension work to the public school work in this State, is certainly a good one and will, without doubt, be of great advantage to those teachers who undertake this system of review as proposed. Mr. Foster's scholarship is first-class in every respect. I most cordially commend him and his laudable undertaking to the teachers throughout the State.

Very truly yours,

J. W. PROVINE,

Chairman of the Faculty of Mississippi College and Professor of Chemistry. See adver[illegible] and write for particulars.

in a private letter addressed to [illegible] in the spirit that animates [illegible]

BYPU Department.

FEBRUARY.

7.—What and How to Hear. Mark 4:24; Luke 8:18.

14.—Our Gifts, and How to Use Them. Matt. 25:18-30.

21.—Who is My Neighbor? Luke 10:30-37

28.—Frontier Missions.

SUNDAY SCHOOL LESSON.

By W. F. Yarborough.

FEBRUARY 21, 1897.

SUBJECT: *The First Chistian Martyr. Acts 6:8-15; 7:54-60.*

GOLDEN TEXT: *Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.*

INTRODUCTORY.

We have seen the original band of one hundred and twenty disciples grow into a great multitude. Many priests have become obedient to the faith. The power of the Holy Spirit has been manifest, leading the infant church through dangers external and internal. The present section, beginning with chapter six, shows us how the church is able to meet difficulties arising within itself. It is probably five or six years since Christ's ascension, and we have no record that the gospel has been preached outside of Jerusalem, and if the great commission was to be obeyed to any extent by the apostles, Jewish prejudice must be broken down. The entering wedge to effect this was the preaching of Stephen, a Hellenistic Jew. In the broadness of his conception of a world-wide gospel, he was a forerunner of the apostle to the Gentiles. He is put to death for his preaching, thus becoming the first martyr of the Christian church. It is thought by some critics that his execution must have taken place in the interim between Pilate's recall about A. D. 36, and the appointment of Herod Agrippa a few years later, but we must remember that this is a case of mob violence. The Jews did not have power of themselves to put to death, John 18:31, but a mob does not wait for authority.

EXPLANATORY.

Stephen as a Controversialist. 8-10.

Did great wonders and miracles. Stephen the first mentioned of "the seven" and the most prominent, being full of the divine favor and power born of the Holy Spirit, was doing great wonders and signs. Powers, wonders and signs are the names given to the miracles of Christ in the New Testament, and taken together describe the essential character of a miracle. The power existing in Stephen found expression in signs and wonders as proofs of his ministry.

*Certain of the synagogue * * * disputing with Stephen.* As he went his daily round fulfilling the duties of his new office, he would come in contact with many Hellenistic or foreign born Jews who would dispute with him. Notable among these were certain ones from the synagogue of the Libertines, so-called. These were freedmen or Jews who had once been slaves but were now emancipated. Jews of a particular class, or from a particular place, were accustomed to have their own synagogue. Some of the Jewish Rabbis claimed nearly five hundred synagogues for Jerusalem at this time. It is impossible from the construction to know whether the different ones named were from the same or different synagogues, but the custom just mentioned would indicate different ones. Cyrenia and Alexandria were cities on the northern coast of Africa where many Jews had resorted for purpose of trade. These coming back to Jerusalem would have their own synagogues. Cilicia and Asia were provinces of what we now know as Asia Minor. Cilicia in the southern part was the province from which Saul came, and as he is mentioned in the lesson, he probably belonged to this synagogue. Asia was a name given to the western part of Asia Minor with Ephesus as its capital. The extent of Asia under the Roman Empire was variable, depending on the plan of government adopted for the Asiatic provinces.

Not able to resist the wisdom and Spirit. His good sense, sound logic and intense earnestness as he daily reasoned with them could not be met by argument. Hence prejudice, persecution and even violence are called into play.

II. Stephen as a Prisoner. 11-15.

They suborned men—made a secret agreement with men, probably for pay, to speak against him. They brought the charge that they had heard him say blasphemous things against Moses and God. This was a capital offence. See Deut. 13:6-10.

They stirred up the people and the elders and the scribes. This is the first intimation we have of opposition from the people. The elders and scribes belonging to Pharasaic party had stood indifferently by, secretly glad that things were made so warm for the Sadducees. Now that the institutions of Moses have been attacked, they are ready to join the Sadducees in persecution.

Caught him and brought him to the council. Violently arresting him, they carry him at once before the Sanhedrin which seems to be in session.

Set up false witnesses. Probably the suborned men of verse 11, were now introduced as witnesses. Their testimony was false, not so much because they misrepresented his words, as his meaning. They proceed to state more definitely the blasphemous things referred to in verse 11. The substance is that this (fellow) Jesus shall destroy this holy place (temple) and subvert the laws of Moses, putting something else in their place. Stephen doubtless had taught that Christianity would supercede Judaism, and may have repeated Christ's words about the destruction of Jerusalem.

Saw his face as it had been the face of an angel. His countenance beamed with a supernatural light which was an expression of the Holy Spirit within him.

III. Stephen as a Martyr. 7:54-60.

Stephen being called upon for an answer to the charge, responded with an historical address covering the time from the call of Abraham to the building of Solomon's Temple. At first sight it seems little more than a resume of historical facts but it is really an argument given in chronological rather than logical order. Two thoughts are prominent. (1) The progressiveness of God's dealings with His people may lead them to expect still further progress and development. (2) The worship of Jehovah is spiritual and is not confined to the temple. Powerfully stirred by their obstinacy, he turns upon them and charges them with resisting the Holy Spirit, with killing the prophets, and with murdering the Holy One himself. At this point the lesson takes up the narrative. Stephen was very likely interrupted before he finished his speech.

They were cut to the heart and they gnashed on him with their teeth. Literally were sawn asunder in their hearts. Exasperated with rage, they whetted their teeth like wild beasts.

Being full of the Holy Ghost. N. B. how often this is repeated. This fulness is permanent and inspired him to do and see supernatural things. As he lifts his eyes above the frenzied crowd, he gazes into heaven and sees visions of glory such as Isaiah saw in the temple, and John in Patmos. He sees and recognizes Jesus standing on the right hand of God, having risen from his accustomed seat, Col. 3:1. This is the only time where the glorified Jesus is represented as standing and may it not, as many commentators suggest, represent him as intensely interested?

They cried out with a loud voice. The court of justice is turned into an enraged mob. Crying out they stopped their ears to keep from hearing, and with tumultuous rage, rushed down upon him without waiting for a formal condemnation.

Cast him out of the city and stoned him. Literally, and having cast him out were stoning him. His blood must not defile the holy place. In this they kept the law, Lev. 24:14-23, but shamefully disregarded it in taking his life.

The witnesses laid down their clothes at a young man's feet. The loose, flowing robes would be in their way and so were laid down at the feet of Saul for safe-keeping. The witnesses, according to the law, were to cast the first stone, Deut. 17:7. This shows that Paul was a participator in Stephen's execution. Some think he was a member of the Sanhedrin.

They stoned Stephen calling upon God, that is Christ. As shown by the italics, this word is to be supplied which is easily done from what follows. While the missiles of death were flying thick and fast, he uttered a short prayer for himself, then falling upon his knees he cries above the din of the mob, that this sin might not be put to their account. The Holy Spirit in him has reproduced the spirit of the dying Son of God, praying for His enemies, Luke 23:34.

And when he had said this he fell asleep. What a calm after such a storm! It must be a wonderful power that can transform such a death into a sleep. None but a Christian would ever have called it by such a name. His mangled body was now at rest while his spirit had gone to be with his Lord. To this first martyr (witness) belongs the crown of the faithful. (His name means crown). Jesus has destroyed the power of death [illegible] only means falling asleep for the Christian. Our word "cemetery" is from the word here used and means a sleeping place. It is a product of Christianity and is suggestive of the resurrection.

ADDED POINTS.

1. Human power is impotent in contact with grace and power inspired by the Holy Spirit.
2. The face often *expresses* what has been *impressed* on the heart.
3. The indwelling Spirit will give us wonderful visions of the glory of God concealed from the eyes of the many.
4. The darkest hours of life often reveal the brightest visions of glory.
5. Men may die but principles cannot. The principles of the martyred Stephen find a champion in Paul.

EDITOR RECORD:—I have been looking through Dr. Christian's *"Did They Dip?"*—a reply to Dr. Whitsitt's *"Question in English Baptist History."*

Dr. Whitsitt claims that he "made the discovery that prior to the year 1641 our Baptist people in England were in the practice of sprinkling and pouring for baptism." It seems to me that Dr. Christian has incontrovertibly shown by extracts from history, that the English Baptists never did, at any time in their history, adopt or fellowship any such thing as sprinkling, or pouring, for baptism. Not only this, he has shown clearly and unmistakably that immersion was the normal mode among the English people of whatever name, or sect, well into the seventeenth century; and that sprinkling did not even prevail among English Presbyterians until 1643, and then it was carried by a vote of 25 to 24. What an idea! The Baptists quit *sprinkling* in 1641 and adopted immersion. The Presbyterians quit *immersing* in 1643 and adopted sprinkling.

Every Baptist in the land ought to get Dr. Christian's "Did They Dip?" It only costs 35 cents in paper, and 75 cents in cloth binding; Baptist Book Concern, Louisville, Ky. I move that a special invitation be extended to Dr. Christian to attend the next Mississippi Baptist Convention, but do not favor an "ovation."

J. R. SAMPLE.

THE Canton church has been fortunate in securing the services of Bro. W. J. Derrick to their pastorate. It is a very desirable combination—a good church and worthy man and preacher. They have our best wishes for a long and profitable pastorate. Bro. Derrick's correspondents will address him at Canton hereafter, rather than Okolona.

JUST as we go to press we learn that Rev. J. N. McMillin held his first service with the Aberdeen saints as pastor on last Sunday. All indications were favorable, and the outlook is quite hopeful. We congratulate both church and pastor on so fortunate a combination. May the Lord give them His best blessing and make Bro. McMillin's new pastorate a blessed success.

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No better schools can be found for either Book-keeping or Shorthand. Tuition $30. Board from $10 to $12. Average time to complete either Book-keeping or Shorthand, three months.

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T D Martin, Millsaps,	2 00
New Zion W M S, by Mrs M E Scott,	1 00
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Hon W N Nash, Jackson,	5 00
Frank Neal, Jackson,	10 00
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[*Concluded Next Week.*]

BELLS

W. M. U. Department.

MISS) MARY P. HACKETT,....EDITOR

February.

FRONTIER MISSIONS.—"And let us not be weary in well doing, for in due season we shall reap if we faint not." Statistics for Ind. Ter., Oklahoma and Western Arkansas: Missionaries 83; churches and stations, 321; baptisms, 1,110; Sunday Schools organized, 117; teachers and pupils 3,115; tracts distributed, 10,479.

STUDY TOPICS.—Changing population, immigration bringing the unevangelized. Importance of the foundation work of to-day, Bible distribution by Sunday School Board. Frontier box work of Woman's Missionary Union.

Living.

I am often so tired and disheartened
I hardly know what to do;
'Tis baking, and sweeping, and dusting,
And working the whole day through,
And each day is so like its brother
That I scarce can tell one from another,
And even the Sunday, so blest,
Is broken and marred like the rest,
With the work that I just need to do.
So I wish I could be like Mary,
Yet remember the serving of Martha,
And know that the Lord loved her too.

My evenings are filled with the mending,
For there's little to make that is new.
The children are busy with lessons,
And John has his late chores to do;
And each evening is so like its brother
I can scarce tell one from another;
But the Word and the hymn are a rest,
And the hour of our prayer is so blest
To us who have so much to do.
Though I wish I could be like Mary,
I remember the housework of Martha
And know that our Lord loved her too.

And so we must go on just serving,
If serving is given us to do;
But our hearts can be loving like Mary's,
And our worship be tender and true.
If each day is so like its brother
That we can scarce tell one from another,
Our hearts can make milestones of hours
Set thick on our journey like towers
On the highway of holiness true;
And we can be loving like Mary,
While working and serving like Martha,
And be sure that our Lord loves us too.

—*Ex.*

DON'T try to be anything else but a gentleman or a gentlewoman; and that means a man or a woman who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—*Christian World.*

A Word From Our President.

MY DEAR SISTERS:—I am sure it is not necessary for me to call your attention to the report for the last quarter of 1896, published in THE RECORD and the Layman of last week. In the grand total it was a fine report. We know too that it would have been better, if all the societies had reported the work they did.

But there are some things in this report to which I want to call your attention. If you will get the papers and study it with me, you will see what I mean. In the first place, there are reports from only twenty-one associations. Now we have, on our list, thirty associations, where there are societies, and where there should be active vice-presidents. Where are the nine?

In the second place, of the amounts contributed, only $204 was for Foreign Missions, including the Christmas offerings. This report was the report for the third quarter of the year. We have now only three more months in which to work, before the meeting of the Southern Baptist Convention in May. *Unless we arouse ourselves, we* will fail to raise the $1,200 asked of Mississippi Baptist women, by the Foreign Mission Board for Foreign Missions. Shall we go to this convention and report a deficit? It lies with each one *individually* what is to be done.

In the third place, the amounts put down for Home Missions, make a good sum, nearly $900. The greater part of this, however, was contributions to the boxes, in goods and clothing, sent to the missionaries on the frontier. It is impossible for us to know just what monied contributions have been made for Home Missions. We were asked for $800 in money, in addition to the values of the boxes. I think I can safely say, that we have not yet reached the $800. What are we to do about it?

Fourth, the contributions to State Missions, Mississippi College, Ministerial Education and Sustentation are about $225, all together. The Orphanage was remembered and Bro. Foster's heart was made glad by the gifts amounting to $122. But by far the largest part of the work reported was for "Home Uses." More than $700, in one quarter for home! How we all do show our love for our homes! Besides these there are several other small contributions, which I do not mention. I hope I have not wearied you with this study. I would not have you do less for home, but *more* for missions. If we do our part in giving the gospel to the world, we *must give more money.* So much for the quarter's work. We cannot go back and do the work over again. But we can turn our faces to the front and work with renewed zeal. This present quarter can show great things done for the Master and in His name. If we succeed we must work together and follow one plan, namely, to send all our money through the church treasurers to Dr. Rowe, and to send reports of all work done and money raised to Mrs. Aven, Secretary of the Central Committee. We must keep constantly at work; talking missions, praying for missions, and giving to missions. And we are bound to succeed *gloriously,* if we will work thus together. Dear sister will you help?

Truly your sister,
(MRS.) J. K. PACE,
Pres. Cen. Com.
Hazlehurst, Miss.

In Memoriam.

Another honored and beloved member of the Vicksburg Baptist church has dropped out of the ranks on earth to answer to the roll-call in Heaven. On the 31st day of December, 1896, Mrs. Martha Louise Borchert fell asleep at her home in Vicksburg. By anticipation, the Apostle Paul could write of some of his fellow workers in behalf of the gospel, "whose names are in the book of life." He did not need to wait till death had closed their labors in order to write confidently of their future home and blessedness. So there are some living among us to-day of whom we can speak with like assurance. Last year Sister Borchert composed one of that number of the saints in Vicksburg. To-day she "rests from her toils"; the aching head and tired hands and weary feet have been placed beyond the carking care of life's sore battle, while her pure spirit has gone to join the blessed company with which she toiled and wept and prayed in the years agone. Blessed band of noble women! Mrs. [illegible], Mrs. [illegible], Mrs. Haynes, Mrs. Crowder, Mrs. Vallandingham—true and tried when Vicksburg Baptists were few in number, but mighty in faith and works.

Sister Borchert was born in Maury county, Tenn., on the 5th day of April, 1847; was the youngest daughter of Wm. H. Stockard and Susan E. Reese. She came to Vicksburg in the year 1868, while she was in the bloom and blush of life; and on the 23rd day of December, 1869, was married to Charles F. Borchert. She leaves a husband and five daughters, all of whom have obtained an equally precious faith with her in "the righteousness of our God and Savior, Jesus Christ." The body of our sister rests in the city cemetery of Vicksburg, to be awakened in the morning of the resurrection, when our Lord shall come to claim his children from slumber in the earth. Our sympathy and tears and prayers are united with the part of the family who remain. We rejoice with the purified spirit at home with our Father.

MRS. GEO. ANDERSON,
MRS. R. E. WALNE,
MRS. BURNETT,
Committee.

Giving and Living.

Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself,
Who gives not is not living.
The more we give
The more we live.

—*Unidentified.*

ACTING THE GENTLEMAN.

A Story For Boys.

BY BESSIE MACKEY STAPLETON.

CHAPTER 3—Continued.

"Good mornin'," he stammered, and was passing on when two of their chums walked up.

"What's the fun?" asked one of them; a tall, dudish boy who swung a gold-headed cane.

"Why we've struck up with the egg peddler and what a bargain in that line of business."

"Say, Bunkum, what's eggs worth now?" asked Ben.

"Hold, not so fast there!" exclaimed the dude, holding out his cane to prevent Henry from passing on.

"Will you let me pass?" asked the boy a little wrathfully.

"Not till you give us your head-quarters."

Pop! went the fancy cane, and the two pieces lay at the owner's feet, while Henry dashed around the corner and out of sight before the boys had time to realize the situation of things.

"Police! police!" and it was not long before Henry heard a noisy crowd in pursuit of him. The four offended gentlemen (?), the policemen from every corner, the passers-by who had witnessed the offense, and the street loafers from every direction rushed, and gathered as they rushed, yelling at the top of their voices: "Murder! Thief! Catch him!"

Henry glanced back as he turned a corner and it seemed to him that the entire city was after him. Quick as a flash he dashed across the street, over a picket fence, around another corner and stood face to face with the never to be forgotten word, "Push." [illegible] the stairs he rushed, [illegible] door behind [illegible] the noisy pursuers, like wild animals, turned the corner that would have faced him, had not some merciful Providence shown him the gilded word "Push" and secured him in the office of Houston & Williams. As he stood with his hand on the door-knob, he trembled from head to foot, fearing lest the gentlemen in the office would discover the cause of the uproar. But they appeared to notice neither the noise nor the boy until Henry stepped to the desk of Judge Houston, and with a thousand misgivings said:

"Good mornin', sir."

The gray headed judge looked up from the pages of the book before him, glanced at the boy, then at the little silver clock, which at that moment chimed out ten.

Just how much Henry's promptness had to do with his future we cannot here state, but the Judge, with a pleasant "Good morning, lad," reached out his hand to Henry and asked:

"Do you know time means money?"

Poor boy, he felt it meant his life then from the uproar in the street below, and his reply had so much warmth and earnestness in it that the Judge seemed no longer to doubt the boy's good sense, but put him immediately to work on trial.

[TO BE CONTINUED.]

Work Among the Germans.

Looking back upon the years past since we engaged in this work, we have great reason to thank God and take courage. God is opening the doors for more work continually.

Our sewing schools, of which we have three in Baltimore, are prospering, and with the band of noble helpers now working in these schools, there is no telling what great good is being done. Certainly we appreciate the trust God has given into our hands, and try to lead these dear little ones to Jesus, the children's Friend. Then, too, we must mention the fact that through one of these schools, opened in the western part of our large city, where the population is largely German, a mission field has developed, where we now hold Sunday School and week-night services, both of which are encouraging.

The Immigrant Mission continues to be a source of ever opening opportunities for good. We have now, besides the literature for the Germans, also such for other nationalities; such as Poles, Bohemians, Hungarians, and Hebrews. It is touching to see how eagerly these tracts are received; sometimes, yes, oftentimes, they just flock around me as soon as it becomes known that there is something in their own tongue for them. Giving one of these tracts to a Pole lately, he took it, looked at the title, and then with an expression of unmistaken joy, began to pour out a great volume of speech, catching hold of my hands and holding them all the while. It was the hardest thing for him to realize that I could not understand what he tried to tell me. I became curious to know what it was that made this man rejoice so, and looking upon another of the same kind of tracts, found the title given in very small print in English. It was: "Christ gladly receives sinners." The tract had done its work!

Another thing of particular interest seems [illegible] fact. [illegible] every steamer arriving here this fall, come some German Hebrews. They speak the German plain enough to be understood, but read mostly only the Hebrew; therefore the supply of Hebrew tracts. Now I have German New Testaments, copies of which are given to those not having any. When these Israelites noticed these books, they urged me to give them some also. Some can read German; so after telling them what kind of book it is, I receiving their sure promise to read it carefully before condemning it, they were given a copy containing the Words of Life. Now, as I have had frequent opportunity to learn of the remarkable awakening and seeking after truth here lately among this people, I was especially impressed with the facts mentioned. Just while writing, the postman brings a letter from Yankton, S. D., from an old lady who had arrived at the landing two weeks ago. I was permitted to assist her, she having been over seven weeks on her journey from German Russia to this port. She was going to her children. We had a long talk before leaving the pier. Now she writes, telling of her safe arrival, and thanking again for the help, advice, and comfort given. She writes: "You have forgotten the old woman, but I not you." Oh, the joy that comes when permitted to help God's poor!

Yours in His dear name,
MARIE BUHLMAIER.
Baltimore, Md.

Frontier Missions.

FLORIDA.

"Florida, beautiful Florida, 'the land of flowers' and of tropic fruits and ocean breezes, is drawing on various States for its inhabitants, many of whom are for the Bread of Life, while its native population needs to hear from shore to shore 'the old, old story of Jesus and His love.'"

TEXAS.

"Texas, 'the Empire State of the South,' where thousands gather from every State to crowd her cities and settle her plains, is the field of many a religious battle fought and won for God, and presents a vast territory, a great necessity and marvelous opportunity for Frontier work."

LOUISIANA.

"Louisiana, the State of Frenchmen and English, with her fertile river bottoms and wide extent, is a field of trying difficulties and of saddening destitution."

WESTERN ARKANSAS.

"Western Arkansas. Here among the mountains, foot-hills and plains, we behold a field already white unto harvest, and where the sickle of truth has gathered many sheaves into the garner of the Lord."

INDIAN TERRITORY

"Indian Territory, the home of the red man of the forest, is the Christian nursery of that wonderful race found upon these shores when the white man from across the Atlantic first planted his foot upon the Western continent."

OKLAHOMA.

"Oklahoma, the magnet of the West, has opened wide its arms and received vast colonies in search of earthly homes, and within its borders the Frontier missionary blows the gospel trumpet to warn the inhabitants of the wrath to come, and, with persuasive notes, to intreat them to lay up treasures on high and seek a heavenly home."

---

a *half million* Bibles, not taking into consideration the thousands and tens of thousands given away on foreign lands. Every State and Territory in the Union has been assisted; wherever Baptists do mission work, there the society has gone with Bibles and Testaments for free distribution. The Baptists of the whole country should support and stand by this, our only Bible Society. The Foreign Board at Richmond, Va., has received several thousand dollars for its Bible work on foreign lands. Over a *half million* dollars have been given our own Southland, in the past thirty years. Money is greatly needed for our Bible work. Who will send us a contribution for this special work? Every cent raised will be sacredly used in Bible work and Bible work alone. The church at Calvert, Texas, sends us $50 for the work; Midlothian, Texas, sends over $30; Muscogee, I. T., over $45; Atoka, I. T., $25, and many other churches smaller amounts. Three brethren have recently sent us $10 each; four, $5 each; two good women send us $10 each; four send us $5 each; two brethren who love the work, send us $25 each, and thus the good work goes on. Many have responded with smaller amounts. You can give to no greater work than Bible work. In consideration of what has been done, and what is now being done, can we afford, as Baptists, to turn our backs on the Bible work of this great Bible Society? I do not think we can. I do not believe the Baptists of the country will do it. Let us make this Bible Society a power for great good. We can do it, and will we not? I believe we will. Who will respond with help for this Bible work? Will you?

Yours in Christ,
W. C. LUTHER,
Bible Secretary, American Baptist Publication Society, for the South, Dallas, Texas.

A Comforting Thought.

Jesus had an interest in the every-day toil of his disciples. He wanted them to have due success in business. And he was as ready to help them fish or plant, or buy and sell, as to help them pray. It is the same now as then. Jesus watches us with a loving sympathy in our daily duties and trials. We can confidently go to him for direction and help in whatever concerns us in our life as his servants.

Anything that it is right for us to have an interest in, it is right for us to expect his interest in, whether it be fishing, or farming, hunting a house or doing an hour's shopping, gaining a friendship or retaining it, making a garment or buying an article of dress, cooking a dinner or quieting a crying child, writing a composition or selling a subscription book. It is our business, our Saviour is ready to make it his business. And surely it is not beneath our notice if it is not beneath his. What a comfort is this to the worried and perplexed disciples.

—*Selected.*

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Throat Troubles
Kidney Complaints
Sleeplessness
Nervous Debility
Cold Extremities
Female Complaints
Pains in the Back and Limbs
And All Weaknesses In Men and Women

This Offer is Good for 60 Days Only.
WE MAKE THIS SPECIAL UNPRECEDENTED OFFER TO QUICKLY INTRODUCE AND OBTAIN AGENTS IN NEW LOCALITIES. READ EVERY WORD:
To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for a period of 60 days only, our No. 4 Dr. Horne's New Improved Regular $20.00 Electric Belt for only $10.00, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the history of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.
Remember, the belt we are offering you for only $10.00 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory Free With Every Belt. It is the best belt we manufacture: in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them up to $40.00. There is not a family but what should have one of these belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.
YOU RUN NO RISK IN DEALING WITH US.
We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send belts sent C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented or forfeit $100.00.
We Have Now Offered You an Opportunity of your Life
and if you do not accept it you may be sorry for it, as we shall never again offer this belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these Belts, cut out coupon and send to us with your waist measure in inches. Don't delay. Order to-day if possible, otherwise you may forget it.

READ WHAT THE EDITOR OF THIS PAPER SAYS:
"The Dr. Horne Electric Belt and Truss Co., who are making such a liberal offer to the readers of our paper is by no means a new concern; while they may be unknown to most of our readers, they are an old reliable house, having manufactured Electric Belts and Appliances for 20 years. You will see upon reading the advertisement that they are offering for a limited time a $20 Belt for the small sum of $10.00, for the purpose of introducing them into new localities. Any of our readers wishing an Electric Belt cannot do better than to order from this concern. The proposition they make is honest in every sense of the word, as any of our readers can, if they wish, have the goods sent to their nearest express office, so that they may see and examine them before paying for same. They do this without asking one cent in advance, which is evidence that they have every confidence in their goods."

CUT OUT COUPON
DR. HORNE ELECTRIC BELT & TRUSS CO., DEPT. W 14 112-114 DEARBORN ST., CHICAGO, ILL., U. S. A.
P. S.—If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know, who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ those who have used our belts and can speak of their merits from personal experience.
REFERENCES.—As to our reliability we refer to any Express Company, and the many thousands all over the United States who have used our Electric Belts and Appliances during the past 20 years.

BUGGIES [illegible] AT CUT PRICES.
$70 Top Buggy, $36
[illegible]
$150.00 [illegible]
Axle Buggy, $75.00
Don't buy until you have seen our Free Factory Catalogue.
[illegible] & CART CO. [illegible]

WANTED—Several [illegible] women to travel for [illegible] responsible house in Mississippi. Salary [illegible] and expenses. Position permanent. References. Enclose self-addressed stamped envelope. The National [illegible] Insurance Building, Chicago

Church and School Bells
[illegible]
Blymyer & Co., Seneca Falls, N.Y., U.S.A.

VIRGINIA COLLEGE
FOR YOUNG LADIES, [illegible] One of the leading Schools for Young Ladies in the South. Magnificent buildings, all modern improvements. [illegible] Grand mountain scenery in Valley of Va., famed for health. European and American teachers. Full course. [illegible] Art and Music [illegible] For catalogue address the President,
W. A. HARRIS, D. D., Roanoke, Virginia.

Another Open Letter and That Discussion.

Dear Brethren:—In response to the request made through The Record concerning the proposed *discussion* with Bro. M. T. Martin, I have received many replies. Allow me, brethren, to thank you. All who have written, except about six, do *not* favor a discussion. All right; the discussion is ended so far as I am concerned. The Record is now released from its promise. I trust that Bro. Martin will see his errors and renounce them. With good will to all, and love for truth,

Fraternally,
S. W. Sibley.

MARRIED.

In the Baptist church, Carrollton, Miss., Dec. 15, 1896, Mr. Claude Kimbrough and Miss Beattie Manere; Rev. M. V. Noffsinger officiating. It was one of the most beautifully ordered marriages we have seen.

At the bride's residence in Mayhew, Miss., on the 28th of January, 1897, Mr. J. A. Lamb, Jr., and Miss Pattie Burgin; Rev. M. V. Noffsinger officiating. May a kind providence ever attend their way. ***

DIED

In Clinton, Miss., January 18, 1897, Miss Diza Ann McRaven, aged 41 years and three days. She had been a sufferer for several years, but was not supposed to be in imminent danger until just before her decease. Kind friends and relatives gave every possible attention. Miss McRaven was the daughter of J. W. and Louisa A. McRaven—her father, a resident of Jackson, still living. She leaves, also, to mourn her loss, her four brothers and two sisters: E. B., W. D., A. D. and Mollie L. McRaven, of this city; J. W., Jr. and Mrs. Lucy A. Moore, now of Jackson. Among her other near relatives still living are her aunt, Mrs. Judge Bailey, of Jackson, and her uncle, L. A. Duncan, of Meridian.

MRS. SALLIE ROGERS SMITH,

Daughter of Isaac and Hannah Newland, was born in Barren county, Kentucky, on April 23, 1832; was married to James B. Smith December 15, 1850, and departed to be with Christ on the morning of January 1, 1897.

Sister Smith obeyed the divine command to "believe and be baptized" at the early age of fifteen. For a number of years she was a member of Salem Baptist church, in Barren county, Kentucky. In the Spring of 1869 she came to Enterprise, Miss., and soon after united with the Baptist church there, and remained a faithful member of the same until she was called to join the church triumphant.

While she had firm convictions and courage to express them on the proper occasions, yet she possessed a warm heart and a generous nature. The writer knew her long and well—was her pastor for a number of years—and he will ever cherish her in memory as one of his true and faithful friends. Although she was a sufferer at times from bodily afflictions during the latter years of her life, yet her faith failed not. When first taken with her last illness, of two weeks duration, she was impressed with the fact that she would not recover, and expressd herself as being perfectly willing to go.

She was the mother of four sons, three of whom survive her. She also leaves a devoted husband, a number of relatives, and a large circle of friends and acquaintances to mourn her loss.

'Tis sweet to think that

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love;"

and to have the assurance that while the body of our sister is

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,"

her disembodied spirit has already entered upon that rest that remaineth to the people of God. The bereaved ones should be comforted with the thought that though she cannot come back to them, yet by the grace of God, they may go to her.

J. M. Phillips.
Shubuta, Miss.

(Western Recorder please copy.)

Beware of Fake Cures.

Take Paine's Celery Compound if You Need a True Remedy.

Do Not Allow a Salesman to Palm Off Any Substitute.

Health is too Precious to Listen to the Preaching of Quacks.

Paine's Celery Compound Makes the Sick Well Again.

The Wonderful Perscriotion That Results from the Life Work of America's Greatest Physician, Investigator and Practitioner.

There is one direction, as Dr. George F. Shrady, America's first surgeon, distinctly says, in which people seem to need enlightenment at present, more than they have for many years past.

"This is the rational appreciation of the danger of quackery and fake cures."

Dr. Shrady's article in the New York World of Dec. 27 should be read by every man and woman who is ever inclined to listen to the nonsensical, but too often plausible, ramblings of traders in patent medicines.

When Prof. Edward E. Phelps, M. D., LL. D., of Dartmouth College, after a long life of study in the most recent scientific investigation of disease, evolves the marvelous formula of Paine's celery compound—when after the closest possible observance by the best practitioners, it is found that this greatest remedy of our generation not only does all, but even accomplishes more than the modest doctor—the giant among men that he has proved to be—more than he was willing at first to claim—when thousands of sufferers in every walk of life, sufferers from the ailments that come from overwork, deranged digestive organs, impaired nervous systems, too poor or too rich living, inattention to hygienic laws, have been absolutely restored to health by Paine's celery compound, after vainly trying every other possible remedy, and being dosed by well meaning but incompetent so-called physicians.

When this is taken into consideration, and at the same time we find hosts of people still willing to be led astray by the hundred and one nostrums which irresponsible traders try to foist upon them on the pretext that these preparations are "as good as Paine's celery compound" [but really because they make a big profit on such preparations], it is time for every one who detests fraud, to warn his neighbors, and take the warning to himself, that when he goes to get a bottle of Paine's celery compound he must not be wheedled into taking some other remedy.

Paine's celery compound makes people well. These other things work harm.

Paine's celery compound is not a patent medicine. Its formula is given freely to every physician.

These [illegible] stuffs that you are asked to buy are made up of ingredients that should never be taken into [illegible] stomach.

These ordinary nervines, tonics and sarsaparillas are no more to be compared with Paine's celery compound than a glimmering candle is to be compared with the wonderful modern search light.

If a person needs a true nerve tonic, a real blood purifier, a reliable diuretic, that will restore strength, renew vitality, regulate the kidneys, liver and bowels, and make one well, let that person try his or her first bottle of Paine's celery compound and mark the wonderful result!

$100 Reward, $100.

The readers of this paper will be pleasee to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any that it fails to cure. Send for list of testimonials. Address,

F. J. Cheney & Co.,
Toledo, O.

Sold by Druggists, 75c.

I CURE FITS

[illegible] them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-[illegible] remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

FERRY'S

There has never been a time when growers should guard against failure with more care. There has never been a time when Ferry's Seeds were more essential. They are always the best. For sale by leading dealers everywhere. Insist on having them.

FERRY'S SEED ANNUAL

[illegible] planters. [illegible] the 1897 edition. Free. D. M. Ferry & Co., Detroit, Mich.

SEEDS

STILL IN THE LEAD!

THE CHEAPEST SCHOOL IN THE SOUTH IS THE

Dickson Normal and Commercial Institute,

FOR BOTH SEXES.

NEXT TERM OPENS JAN. 13.

This will be a special term for teachers. In addition to the work in the higher departments of the school, classes will be organized in all the grades of public school work. We make a specialty of preparing teachers for the State Peabody Normals. A larger per cent of our pupils than of any other school attended these Summer Normals last year. If any of the pupils who had gone over the work under us, failed, we have no knowledge of it. We have the largest patronage of any Normal School in the South. We have the most extensive boarding facilities and school buildings of any Normal School in the South. Board, $7.00 per month. Why waste your time and money? Send for complete catalogue. Address,

WADE & LOGGINS, :-: :-: Dickson, Tenn.

BIG BARGAINS IN ROSES, PLANTS, AND SEEDS

Our GRAND SET of 13 Elegant Ever-blooming ROSES for only 50cts. by mail, post-paid, safe arrival and satisfaction guaranteed.

These roses are fine healthy plants and will bloom all this Summer in pots or planted out. We guarantee them to be by far the best 50 cts. you ever invested in roses, as follows: **Kaiserin Augusta Victoria,**—(New.) Pure White elegant. **Grace Darling,**—Silvery, Peach a beauty. **Clothilde Soupert,**—This is everybodys favorite. **Bridesmaid,**—the most charming Pink Rose. **Pearl of the Gardens,**—Deep Golden Yellow. **Sunset,**—Beautiful shades of Copper and Gold. **Scarlet Bedder,**—the richest and brightest of all Red Roses. **Franciska Kruger,**—yellow flushed pink charming. **Mad. de Watteville,**—the famous Tulip Rose. **Rheingold,**—deep Citron and Gold, a remarkable color. **Mad. Welche,** Amber Yellow, deepening toward the center. **Mad. Hoste,**—A Pure Snow White, none better. **Duchess de Brabant,**—Amber Rose, delicately tinged apricot.

What You Can Buy for 50 Cents.

Set 34—13	Ever-blooming Roses all different	50 c.
" 35—12	Fragrant Carnation Pinks, 12 kinds,	50 c.
" 36—8	Lovely Flowering Begonias, all sorts,	50 c.
" 37—13	Geraniums, all colors and kinds,	50 c.
" 38—15	Choice Prize Chrysanthemums,	50 c.
" 39—4	Choice Decorative Palms, try them,	50 c.
" 40—5	Dwarf French Cannas, 5 kinds,	50 c.
" 41—12	Sweet Scented Double Tube Roses,	50 c.
S. 42—20	Large Flowered Pansy Plants,	50 c.
" 43—15	Coleus, will make a bright bed,	50 c.
" 44—12	Double and Single Fuchsias, all colors	50 c.
" 45—6	Choice Hardy Shrubs, 6 sorts,	50 c.
" 46—30	Pkts Flower Seeds, no two alike.	50 c.
" 47—20	Pkt's elegant Sweet Peas, all different	50 c.
" 48—18	Pkt's Choice Vegetable Seeds 18 sorts	50 c.

You may select half of any two sets for 50 cents, or 3 complete sets for $1.25, any 5 sets for $2.00, the entire 15 sets for $5.00; or half of each set for $2.50. Get your neighbor to club with you. Our catalogue free. **ORDER TO-DAY.** We will hold the plants and ship them any time you may desire. Address,

THE GREAT WESTERN PLANT CO., SPRINGFIELD, OHIO.

RAILROADS.

ALABAMA GREAT SOUTHERN R. R.

Condensed Schedule in effect Dec. 20, 1896.

No. 3	No. 1.	Stations	No 2.	No. 4.
8.00pm	8.30am	lv Cincinnati ar	7.10pm	7.15am
8.00pm	7.45am	lv Louisville ar	7.55pm	7.30am
10.50pm	11.00am	lv Lexington ar	4.40pm	4.25am
8.15am	6.10pm	lv Chattanooga ar	9.30am	7.10pm
9.56am	7.34pm	..Fort Payne..	8.14am	5.20pm
11.10am	8.30pm	....Attalla....	7.15am	4.10pm
11.36am	....	....Whitney....	....	3.42pm
11.57am	9.10pm	..Springville..	6.32am	3.23pm
1.00pm	10.05pm	ar Birmgham lv	5.43am	2.30pm
2.30pm	10.15pm	lv Birmgham ar	5.35am	11.45am
4.05pm	10.42pm	..Bessemer...	5.02am	11.10am
5.58pm	11.50pm	Tuscaloosa..	3.53am	9.11am
6.55pm	12.26am	.....Akron.....	3.10am	8.20am
7.35pm	12.40am	.....Eutaw.....	2.53am	8.00am
8.25pm	1.16am	...Livingston...	2.14am	6.50am
8.50pm	1.30am	.....York.....	2.00am	6.38am
9.45pm	2.30am	ar Meridian lv	1.10am	5.30am
1.40pm	8.30am	ar New Orleans	7.10pm	8.40am
....	9.45am	....Jackson....	5.55pm	....
....	11.35am	..Vicksburg..	2.45pm	....
....	7.20pm	ar Shrevep't lv.	8.25am	....

Nos 3 and 4 carry Pullman Union Sleeping cars between Cincinnati and New Orleans and Pullman Sleeping cars between Louisville and Chattanooga.

Nos 1 and 2 are Solid Vestibuled trains carrying Pullman Sleeping cars between Cincinnati and New Orleans and Pullman Union Sleeping cars between Chattanooga and Shreveport.

Stations.	No. 2	No 4.
Lv New Orleans	[illegible].10pm	8.40am
Lv Meridian	[illegible].10am	5.30am
Lv Birmingham	5.43am	2.30pm
Ar Chattanooga	9.30am	7.10pm
Lv Chattanooga	9.45am	4.15am
Ar Knoxville	1.00pm	8.00am
Ar Morristown	2.32pm	9.30am
Ar Hot Springs	12.27am	11.30am
Ar Asheville	1.43am	12.55pm
Ar Salisbury	6.00am	6.40pm
Ar Greensboro	8.30am	9.53pm
Ar Danville.	1.30pm	11.25pm
Ar Lynchburg	3.35pm	1.56am
Ar Charlottesville	5.45pm	3.35am
Ar Washington	9.40pm	6.42am
Ar New York	6.20am	12.43pm
Lv Danville	1.40pm	12.30am
Ar Richmond	6.40pm	6.00am
Lv Morristown	2.32pm	....
Ar Bristol	5.05pm	....
Ar Washington	7.45am	....
Ar New York	1.20pm	....

No 2 carries Pullman Sleeping cars New Orleans to New York and Chattanooga to Washington without change.

No 4 carries Pullman Union Sleeping Car New Orleans to Chattanooga, Pullman Sleeping car Chattanooga to Knoxville, Knoxville to Asheville, Hot Springs to New York and Salisbury to Richmond

All trains run daily

W H GREEN, Gen. Supt. Washington, D. C.
J M CULP, Traf Mgr Washington, D. C.
W A TURK, G. P. A. Washington, D. C.
C A BENSCOTER, A. G. P. A. Chattanooga Tenn

MEMPHIS AND CHARLESTON RAILROAD.

Memphis to the East, via the Shenandoah Valley Route.

MEMPHIS AND NEW YORK LIMITED.

Lv Memphis	M. & C.	9:15 p m
Ar Chattanooga	"	7:05 a m
Ar Knoxville	Southern	11:00 a m
Ar Washington	B. & O.	7:00 a m
Ar Baltimore	"	7:5[illegible] a m
Lv Philadelphia	P. & R.	10:25 a m
Ar New York	C. R. R. of N. J.	12:50 p m
Lv Roanoke	N. & W.	10:10 p m
Ar Blue Ridge	"	10:30 p m
Ar Lynchburg	"	11:58 p m
Ar Petersburg	"	4:15 a m
Ar Norfolk	"	7:00 a m
Ar Richmond	R. & P.	6:40 a m

Positively the shortest line between Memphis and Washington, Philadelphia and New York operating Pullman Sleeping Cars. At Roanoke close connection is made with trains carrying Pullman Sleepers to [illegible]

WINTER TOURIST TICKETS.

Commencing November 1st, agents of the Memphis & Charleston Railroad will sell round trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R., is the short line via Chattanooga and Lookout Mountain. Splendid roadbed. Fast time. Elegant equipment. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or

R. D. Nesbit, Tkt. Agt. Continental Bank Building.

C. A. De Saussure, G. P. A., Memphis, Tenn.

INAUGURATION OF PRESIDENT-ELECT M'KINLEY, WASHINGTON, D. C., MARCH 4, 1897.

REDUCED RATES VIA SOUTHERN RAILWAY.

On account of the inauguration of President-elect McKinley, at Washington, D. C., March 4, 1897, Southern Railway will sell individual tickets from its stations to Washington, D. C., and return at rate of one fare for the round trip. Tickets will be sold March 1, 2 and 3, good to return until March 8, 1897. For further information address any agent of the Southern Railway.

til Mar 3

Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' license who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Provine, Ph. D., Chairman of the Faculty of Mississippi College; J. B. Gambrell, D. D., Ex-President Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Aven, M. A., Professor of Latin, Mississippi College, Clinton, Miss., and by other distinguished educators. A postal card will bring you full particulars.

Prof. C. L. Foster.
Senatobia, Miss. 2-11-6t

A GIRL THAT MAKES MONEY.

Dear Editor:—I am tired of answering letters from people who heard of my success selling $5 Vapor Bath Cabinets to families and physicians. I make money the year around. Last month $109 right around home. Buy of K. World Mfg. Co., Columbus, O. They are reliable and have been very good to me. Cabinets furnish Turkish and Medicated Vapor Baths at home. Are cleanly and healthful. Beautify the skin and absolutely cure Colds, Rheumatism, Neuralgia, Malaria, Bright's Disease and all Blood, Nerve, Skin and Kidney troubles. Saves Dr. and medicine bills. Anyone can make money at this business. Daisy B——

10 Cents (silver or stamps) pays for a complete $500.00 prize story, [illegible] interesting matter. The regular price of the book is 25 cts. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices also.

SOUTHERN TEACHERS' BUREAU,
Louisville, Ky. 12-17-1y.